

ENGLANDS

SELECTED

CHARACTERS,

Describing the good and bad Worthies
of this Age.

Where the best may see their graces, and the worst
discerne their basenesse.

The Particulars be these,

- | | |
|---------------------------------|------------------------------------|
| 1 A worthy King. | 2 An unworthy King. |
| 3 A worthy Queen. | 4 An unworthy Queen. |
| 5 A worthy Prince. | 6 An unworthy Prince. |
| 7 A worthy Privy Counsellour. | 8 An unworthy Privy Counsellour. |
| 9 A worthy Noble-man. | 10 An unworthy Noble-man. |
| 11 A worthy Bishop or Minister. | 12 An unworthy Bishop or Minister. |
| 13 A worthy Judge. | 14 An unworthy Judge. |
| 15 A worthy Knight & Souldier. | 16 An unworthy Knight & Souldier. |
| 17 A worthy Gentleman. | 18 An unworthy Gentleman. |
| 19 A worthy Lawyer. | 20 An unworthy Lawyer. |
| 21 A worthy Souldier. | 22 An untrained Souldier. |
| 23 A worthy Physitian. | 24 An unworthy Physitian. |
| 25 A Jesuit reprobated. | 26 A cowardly Cavalier. (plots. |
| 27 A Band of the black Guard. | 28 A malignant knave a bragger of |

LONDON, Printed for Thomas Slater. 1643.

To the Reader.

I Am sure that if you read through this Booke, you will finde your description in one place or other: If among the Worthies, hold you where you are, and change not your card for a worse: If among the other, mend, that is a nisse, and all will be well: I name you not, for I know you not: but I will wish the best, because the worst is too bad. I hope there is no body will be angry, except it be with himselfe for somewhat he findes out of order: if it be so, the hope is the greater, the bad will be no worse: yet the world being at such a passe, that living Creatures are scarcely known from Pictures till they move, nor Wise men from Fooles till they speake, nor Artists from Bunglers till they worke: I will only wish the Worthies their worth, and the contrary what may mend their condition: and for my selfe but pardon for my presumption in writing upon the natures of more worth then I am worthy to write of. So leaving my Booke to your best liking, with my better Labours to th: like effect, in hope to finde you among the Worthies, I rest

At your command, if worthy

B. N.

1 *A worthy King*

IS a figure of God in the nature of government; he is the chiefe of man, and the Churches Champion, Natures Honour, and Earths Majesty, is the director of Law, and the strength of the same, the Sword of Justice, and the Scepter of Mercy, the glasse of Grace, and the eye of Honour, the terrour of Treason, and the life of Loyalty: his Command, if right, is generall, and his Power absolute, his frowne a death, and his favour a life, his charge is his Subjects, his care their safety, his pleasure their peace, and his joy their love, he is not to be paralleld, because he is without equality, and the prerogative of his Crowne, may not in just wayes be contradicted: he is the Lords anointed, and therefore must not be touched, and the Head of the publicke Body, and therefore must be preserved: he is the scourge of sinne, and a blessing of grace, Gods Vicegerent over his People, and under him supreme governour: his safety must be his Councells care, his health his Subjects prayer: his pleasure his Peers comfort, and his content his Kingdomes gladnesse: his presence must be revered; his passion attended; his Court adorned, and his State maintained; his bosome must not be searched; his will (in writ) not disobeyed; his wants not unsupplied, nor his Place unregarded. In summe, he is more then a man, though not a God, and next unto God to be honoured above man.

2 *An unworthy King*

IS the usurper of Power, where tyranny in Authority loseth the glory of Majesty, while the feare of terrour frighteth love from obedience; for when the Lion playes with the Wolfe, the Lambe dies with the Ewe; he is the messenger of wrath to be the scourge of sin, or the triall of patience in the hearts of the Religious: he is a warrant of woe in the execution of his fury, and in his best temper a doubt

doubt of grace; he is a dispeopler of his Kingdome, and a prey to his enemies, an undelightfull friend; and a tormenter of himselfe; hee knowes no God, but makes an Idoll of Nature, and useth reason but to ruine of sense; his care is but his will, his pleasure but his ease, his exercise but sinne, shame and bloud, and his delight but unhumane; his heaven is his pleasure, and his gold his god; his presence is terrible; his countenance horrible; his words unconstant, uncomfortable and uncertaine, and his actions intollerable: in summe, hee is the foile of a Crowne, the disgrace of a Court, the trouble of Councell, and the plague of a Kingdome.

3. *A worthy Queen*

IS the figure of a King, who under God in his grace hath a great power over his people: she is the chiefe of women, the beauty of her Court, and the grace of her sex in the royalty of her Spirit: she is like the Moone that giveth light among the Stars, and but unto the Sunne, gives none place in her brightnesse: She is the pure Diamond on the Kings finger, and the Orient Pearle unprizable in his eye, the joy of the Court in the comfort of the King, and the wealth of the Kingdome in the fruit of her love: She is Reasons honour in Natures grace, and the Wisdomes love in vertues beauty: in summe, She is the hand-maid of God, and the Kings second selfe, and in his Grace the beauty of a Kingdome.

4. *An unworthy Queen*

IS the misery of man, whose demeanure is not to be described; but in extremities her voice is like the scritch of an Owle, her eye the poyton of a Cockatrice, her hand the claw of a Crocodile, and her heart a Cabinet of horreur: she is the grieve of Nature, the wound of Wit, the trouble of Reason, and the abuse of Time: her pride is unsupportable, her anger unquenchable: she feares no colours, she cares for no counsell, nor advice, but such as is Jesuiticall, derived from that cursed black mouth Whore of Rome, from whence proceeds nothing but bloud, rapine, mischief, and all manner of miseries, sparing no person, age or sex which walkes not in her way: and in this she is vigilant at all times, not caring at what rate she pur-

purchaseth it, (be it Kingdome, jewels, yet what not:) her command is must, her reason will, her resolution shall, and her satisfaction so, she looks at no Lawes, and thinkes of no Lord; admits no command, and keeps no good order: she is a crosse, but not of Christ, and a word, but not of Grace; a creature, but not of Wisdome; and a servant but not of God: in summe, she is the seed of trouble, the fruit of travell, the taste of bitternesse, and the digestion of death.

5. *A worthy Prince*

IS the hope of a Kingdome, the richest Jewell in a Kings Crowne, and the fairest flower in the Queens Garden: he is the joy of Nature in the hope of honour, and the love of wisdome, in the life of worthinesse in the secret carriage of his hearts intentions, till his designs come to action, he is a dumbe shew to the worlds imagination; in his wisdome he startles the spirits of expectation in his valour, he subjects the hearts of ambition in his vertue, he wins the love of the noblest, and in his bounty bindes the most sufficient: he is the chrystall glasse where Nature may see her comfort, and the book of Reason where Vertue may read her honour: he is the morning Starre that hath light from the Sunne, and the blessed fruit of the tree of earths Paradise: he is the study of the wise in the state of honour, and in the subject of learning, the history of admiration: in summe, he is in the note of wisdome, the aime of honour, and in the honour of vertue, the hope of a Kingdome.

6. *An unworthy Prince*

IS the feare of a Kingdome, when will and power carry pride in the impatience in the close carriage of ambitious intentions; he is like a fearfull dreame to a troubled spirit: in his passionate humours hee frighteth the hearts of the prudent; in the delight of vanity, he loseth the love of the wise, and in the misery of avarice, is served only with the needy: he is like a little mist before the rising of the Sunne, which the more it grows, the lesse good it doth: he is the Kings grieve, and the Queens sorrow, the Courts trouble, and the Kingdomes curse: in summe, he is the seed of unhappinesse, the fruit of ungodlinesse, the taste of bitternesse, and the digestion of heavinesse.

7 *A worthy Privy Counsellor*

IS the pillar of a Realme, in whose wisdom and care, next under God and the King, stands the safety of the Kingdome : he is the watch-tower to give warning of the enemy, and a hand of provision for the preservation of the State : he is an oracle in the Kings care, and a sword in the Kings hand, an even waight in the balance of justice, and a light of grace in the love of truth : he is an eye of care in the course of Law, a heart of love in his service of his Sovereigne, a minde of honour in the order of his service, and a braine of invention for the good of the Common-wealth : his place is powerfull, while his service is faithfull, and his honour due in the deepest of his employments. In summe, he is a fixed planet among the starres of the firmament, which through the clouds in the ayre, shews the nature of his light.

8 *An unworthy Privy Counsellor*

IS the hurt of a King, and the danger of the State, when the weakness of judgement may commit an error, or the lacke of care may give way to unhappinesse : he is a wicked charme in the Kings care, a sword of terror in the advice of tyranny : his power is perilous in the partiality of will, and his heart full of hollownesse in the protestation of love : hypocrysie is the cover of his counterfeit religion, and traitterous invention is the agent of his ambition : hee is the cloud of darknesse that threatneth foule weather, and if it grow to a storme, (as now it is) it is fearfull where it falls : he is an enemy to God in the hate of Grace, & thrice worthy of death in disloyalty to his Sovereigne or Common-wealth. In summe, he is an unfit person for the place of a Common-wealth, and an unworthy subject to look a King in the face, fit only for an outcast to be gazed at, or to be preferred aloft, as *Haman* was.

9 *A worthy Noble-man*

IS a marke of honour, where the eye of wisdom in the observation of desert sees the fruit of Grace, he is the Orient Pearle that reason pollieth

pollisheth for the beauty of Nature, and the Diamond sparke where divine graces give vertue honour; he is the note booke of morall discipline, where the conceit of care may finde the true Courtier; he is the nurse of hospitality, the reliefe of necessity, the love of charity, and the life of bounty; he is Learnings grace, and Valours fame, Wildomes fruit, and kindnesse love; he is the true Faulcon that feeds on no carrion, the true Horse that will be no hackney, the true Dolphin that feares not the Whale, and the true man of God that feares not the Divell. In summe, Hee is the darling of Nature in Reasons Philosophy: the Loadstone of Light in Loves Astronomy: the ravishing sweet in the musicke of Honour, and the golden number in Graces Arithmetick.

10 *An unworthy Nobleman*

[S the grieve of Reason, when the title of Honour is put upon the subject of disgrace; when either the imperfection of wit, or the folly of will, shewes the unfitnesse in nature, for the vertue of advancement: he is the eye of basenesse, and spirit of grossenes, and in the demeanour of rudenesse, the scorner of noblenes: he is the suspicion of a right generation in the nature of his disposition, and a miserable plague to a feminine patience: Wisdome knowes him not, Learning bred him not: Vertue loves him not, and Honour fits him not: prodigality or avarice are the notes of his inclination, and folly or mischief are the fruits of his invention. In summe, he is the shame of his name, the disgrace of place, the blot of his title, and ruine of his house.

11 *A worthy Bishop or Minister*

[San Ambassadour from God unto men: in the midst of warre to make a treaty of peace, who with a pronuntiation of a generall Pardon, upon a generall confession of sinne upon the fruit of repentance, gives a full assurance of comfort: he brings tidings from heaven, of happinesse on earth to the world: he is the silver trumpet in the musick of love, where faith hath a lie that never fails the beloved: he is the directour of Life in the Lawes of God, and the true Chyrurgion of the soule, in lancing the sores of sinne, the terror of the reprobate

probate in pronouncing their damnation, and the joy of the faithfull in the assurance of their salvation. In summe, he is in the nature of Grace, worthy of honour, and in the message of life worthy of love; a continuall agent betwixt God and man, in the preaching of his word, and prayer for his people.

12 *An unWorthy Bishop or Minister*

IS the disgrace of Learning, when the want of reading, or the abuse of understanding in the speech of error may beget idolatry: hee is Gods enemy in the hurt of his people, and his owne woe in the abuse of the word of God. Hee is the shadow of a candle that gives no light; or, if he be any, it is but to lead into darkenes: the sheepe are unhappy that live in his fold, when they shall eyther starve or feede on the ground: he breeds this war in the wits of his audience, when his life is contrary to the nature of his instructions: hee lives in a (Rome,) where he troubles a world, and in the shadow of a Saint, is little better then a Divell: he makes Religion a cloake of sinne, and with a counterfet humility, covereth incomparable pride: he robs the rich to releeve the poore, and makes fooles of the wise with the imagination of his wrath: hee is all for the world, but nothing for God; and for the ease of nature loseth the sap of reason. In summe, he is the picture of hypocrisie, the spirit of heresie; a wound in the Church, and a woe to the World.

13 *A worthy Judge*

IS a doome, whose breath is mortall upon the breach of Law, where criminall offences must be cut off from a common wealth: he is the sword of Justice in the hand of a King, and the eye of wisdom in the walke of a kingdome: his study is a square for the keeping of proportion betwixt command and obedience, that the King may keepe his crowne on his head, and the Subjects his head on his shoulders: he is feared but of the foolish, and cursed but of the wicked; but of the wise honoured, and of the gracious beloved: hee is a surveyor of rights, and revenger of wrongs, and in the judgement of truth, the honour of Justice. In summe, his word is Law, his power Grace, his labour Peace, and his desert Honour.

14 *An unworthy Judge*

Is the griefe of justice in the error of judgement, when through ignorance or will, the death of innocency lies upon the breath of opinion: he is the disgrace of Law in the desert of knowledge, and the plague of power in the misery or oppression; as by wofull experience these times of ours now tell us, he is more morall then divine, in the nature of policy, and more judicious then just in the carriage of his conceit: his charity is cold; when partiality is resolved, when the doome of life lies on the verdict of a Jury: with a sterne looke he frighten an offender: he gives little comfort to a poore mans cause; the golden waight over-weighes his grace; when the Angels play the Devils in the hearts of his people; and the credit of his damnable bribes must not be questioned. In summe, where Christ is preached, he hath no place in the Church: and in this Kingdome, out of doubt, God will now visit them, not suffering any such Divell to beare sway any longer.

15 *A worthy Knight and Souldier*

Is a spirit of prooffe, in the advancement of vertue, by the desert of honour, in the eye of Majesty: In the field he gives courage to his Souldiers, in the Court grace to his Followers, in the City reputation to his person, and in the countrey honor to his house. His sword and his horse make his way to his house, and his armor of prooffe is an undanted spirit: the musicke of his delight is the trumpet and drumme, and the paradise of his eye is an army defeated, the reliefe of the oppressed makes his conquest honourable, and the pardon of the submissive makes him famous in mercy: he is in nature milde, and in spirit stout, in reason judicious, and in all, honourable. In summe, he is a Yeomans commander, a Gentlemans superior, a Noblemans companion, and a Prince and Kingdomes worthy favourite.

16 *An unworthy Knight and Souldier*

Is the defect of nature in the title of honour, when to maintaine vainglorious, his spurres have no rowels, nor his sword a point: his apparrell

rell is of prooffe, that may weare like his armour, or like an old Ensigne that hath his honour in ragges. It may bee hee is the Taylors trouble in fitting an ill shape, or a mercers wonder in wearing of filke: in the Court he stands for a cypher, and among Ladies like an Owle among birds: he is worshipt onely for his wealth, and if he be valued by his wit, when if his pride goe beyond his purse, his title will be a trouble to him. In summe, he is the childe of Folly, and the man of Gotham, the blind man of Pride, and the foole of Imagination: but in the Court and Kingdome of Honour, are no such Apes, and I hope this Kingdome will breed no such Asses.

17 *A worthy Gentleman.*

IS a branch of the tree of honour, whose fruits are the actions of vertue, as pleasing to the eye of judgement, as tastefull to the spirit of Understanding: whatsoever he doth, it is not forced, except it be evill, which eyther through ignorance unwittingly, or through compulsion unwillingly he falls upon; hee in nature kinde, in demeanour courteous, in allegiance loyall, and in Religion zealous, in service faithfull, and in reward bountifull: he is made of no baggage stuffe, nor for the wearing of base people; but is woven by the spirit of wisdom, to adorn the court of Honour. His apparell is more comely then costly, and his diet more wholesome then excessive, his exercise more healthfull then painefull, and his study more for knowledge then pride: his love not wanton nor common, his gifts not niggardly nor prodigall, and his carriage neither apish nor sullen. In summe, he is an approver of his pedigree, by the noblenesse of his passage, and in the course of his life an example to his posterity.

18 *An unworthy Gentleman.*

IS the scoffe of wit and the scorne of honour, where more wealth then wit is worshipt of simplicity, who spends more in idlenes, then would maintaine thrift, or hides more in misery then might purchase honour: whose delights are vanities, and whose pleasures fopperies: whose studies fables, and whose exercise worse then follies: his conversation is base, and his conference ridiculous; his affections ungracious, and his actions ignominious. His apparell out of fashion,

fashion, and his diet out of order; his cariage out of square, and his company out of request. In summe, hee is like a mungrell dogge with a velvet collar, a cart-horse with a golden saddle, a buzzard kite with a Fawlcens bels, or a Baboone with a pide-jerkin.

19 *A worthy Lawyer*

IS the Student of knowledge, how to bring controversies into a conclusion of peace, and out of ignorance to understanding: he divides time into uses, and Cases into instructions: he laies open obscurities, and is praised for the speech of truth: and in the Court of conscience pleads much in *Forma pauperis*, for small fees: hee is a meane for the preservation of titles, and the holding of possessions, and a great instrument of peace in the judgement of impartiality: he is the clients hope in his cases pleading, and his hearts comfort in a happy issue: he is the finder-out of trickes in the craft of ill conscience, and the joy of the distressed in the releefe of Justice. In summe, he is a maker of peace among the spirits of contention, and a continuer of quiet in the execution of the Law.

20 *An unworthy Lawyer*

ANd unworthily called a Lawyer, is the figure of a Foot-post, who carries Letters, but knowes not what is in them, only can reade the superscriptions, to direct them to their right owners. So rudgeth this simple Clarke, that can scarce read a Case when it is written, with his hand-full of papers, from one Court to another, and from one Counsellours chamber to another, when by his good payment for his paines, he will be so sawcy, as to call himselfe a Solicitour: But what a taking are poore Clients in, when this too much trusted cunning companion, better read in *Pierce Plowman*, then in *Ploydon*, and in the Play of *Richard the Third*, then in the Pleas of *Edward the Fourth*, perswades them all is sure, when hee is sure of all? And in what a misery are the poore men, when upon a *Nihil dicit*, because indeed this poore fellow, *Nihil potest dicere*, they are in danger of an execution, before they know wherefore they are condemned? But I wish all such more wicked then witty, unlearned in the Law and abusers of the same, to looke a little better into their consciences,

and to leave their crafty courses, lest when the Law indeed laies them open, instead of carrying papers in their hands, they wear no papers on their heads, and instead of giving eare to their Clients causes, or rather eyes into their purses, they have never an ear left to heare withall, nor good eye to see withall: or at least honest face to looke out withall: but as the Grasshoppers of Egypt, be counted the Caterpillers of England, and not the Foxe that stole the Goose, but the great Foxe that stole the Farme from the Gander.

21 *A worthy Souldier*

IS the child of Valour, who was borne for the service of necessity, and to beare the Ensigne of Honour, in the actions of Worth: he is the Dyer of the Earth with blood, and the ruine of the erections of Pride: he is the watch of Wit, in the advantage of Time, & the executioner of wrath upon the wilfull offender: he disputes questions with the point of a Sword, and prefers Death to indignities: he is a Lion to Ambition, and a Lambe to Submission: he hath Hope fast by the hand, and treads upon the head of Feare. He is the Kings Champion, and the Kingdomes Guard, Peaces preserver, and Rebellions terror: he makes the Horse trample at the sound of a Trumpet, and leads on to a battell, as if he were going to a breakfast: he knowes not the nature of Cowardise, for his rest is set upon Resolution: his strongest fortification is his Minde, which beats off the assault of idle humors, and his life is the passage of danger, where an undaunted Spirit stoops to no Fortune; with his armes he wins his Armes, and by his desert in the field, his Honour in the Court. In summe, in the truest Man-hood he is the true man: and in the creation of Honour, most worthy Creature.

22 *An untrained Souldier*

IS like a young hound, that when the first falls to hunt, he knowes not how to lay his nose to the earth: Who having his name but in a bpoke, and marched twice about a Market place, when he comes to a peece of service, knowes not how to bestow himselfe: he marches as if he were at plough, carries his Pike like a Pikestaffe, and his sword before him, for feare of losing from his side: if he be a
Shot,

Shot, he will be rather ready to say a Grace over his Peece, and so to discharge his hands of it, then to learne how to discharge it with a grace: he puts on his Armour over his ears, like a wastecoate, and wears his Murrain like a night-cap; when he is quartered in the field he looks for his bed, and when he sees his Provant, he is ready to cry for his victuals; and ere he know well where he is, with heartily he were at home againe, with hanging downe his head, as if his heart were in his hose: sleep till a Drum or a deadly bullet awake him, & so carry himself in all Companies, that till Martiall Discipline have seasoned his understanding, he is like a Cipher among figures; an Owle among birds, a Wise man among fooles, and a shadow among men.

23 *A worthy Physitian*

[S the enemy of sicknesse, in purging nature from corruption: his action is most in feeling of pulses, and his discourse chiefly of the natures of diseases: he is a great searcher out of simples, and accordingly makes his composition: he perswades abstinence, and patience for the benefit of health, while purging and bleeding are the chiefe courses of his counsell: the Apothecary and the Chyrurgeon are his two chiefe attendants, with whom conferring upon Time, growes temperate in his cures: surfeits and wantonnesse are great agents for his employment, when by the secret of his skill, out of others weaknesse he gathers his owne strength. In summe, he is a necessary member, for an unnecessary malady, to finde a disease, and to cure the diseased.

24 *An unworthy Physitian*

[S a kinde of a Horse-leech, whose cure is most in drawing of bloud, and a desperate purge either to cure or kill, as it hits: his discourse is most of cures that he hath done, and them afar off, and not a receipt under an hundred pounds, though it be not worth three-halpence; upon the Market day he is much haunted with urinals, where if he finde any thing (though he know nothing) yet he will say somewhat, which if it hit to some purpose, with a few fustian words, he will seem a peece of strange stuffe: he is never without old merry tales, and stale jests to make old folkes laugh, and comfits or plums in his pocket to please little children; yea, and he will bee talking

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talking of complexions, though he know nothing of their dispositions, and if his medicine do a feat, he is a made man among fooles; but being wholly unlearned, and oftentimes dishonest, let me thus briefly describe him: He is a plaine kinde of Mountebanke, and a true Quack-salver, a danger for the sicke to deale withall, and a dizard in the world to walk withall.

25 *A Jesuit reprobated*

IS the childe of sin, who being borne for the service of the Divell, cares not what villany he does in the world; he is alwaies in a maze, for his courses are ever out of order, and while his will stands for his wisdom, the best that falls out of him, is a foole; he betraies the trust of the simple, and sucks out the bloud of the innocent; his breath is the fume of blasphemy, and his tongue the firebrand of hell; his desires are the destruction of the vertuous, and his delights are the traps to damnation: he bathes in the bloud of murther, and sups up the broth of iniquity: plots, conspiracies, and all manner of mischief, are the chiefeest aime of his studies: he frighteth the eies of the godly, and disturbeth the hearts of the religious; he marreth the wits of the wise, and is hatefull to the soules of the gracious. In summe, he is an inhumane creature, a fearfull companion, a monster, and a Divell incarnate; therefore to be quite packed out of this our England, to his owne proper center the whore of Rome.

26 *A cowardly Cavalier*

IS the childe of feare, he was begotten in cold blood, when Nature had much adoe to make up a creature like a man: his life is a kinde of sicknesse, which breeds a kinde of pallsie in the joynts, and his death the terrour of his conscience, with the extreame weaknesse of his faith; he would have peace, in regard he fears a sword in his soul, hating to meet a man, or to ingounter an enemy or opposite in the field, witnesse our present troubles, when like the Egyptians plagues, they fester, and are the disquiet of this our land, robbing, pillaging and spoyling poore Countrymen and carriers, who cannot give any resistance (one eyd *Hasting*-like:) if he cut his finger, he looketh presently for the signe, and if his head ake, he is ready to make his will, a report

a report of a Canon strikes him flat on his face, and a clap of thunder wakes him a strange metamorphosis; rather then he will fight, he will be beaten, and if his legs will helpe him he will put his armes to no trouble, but trie the strength with the levity of his flight, while he is as he conceives beyond the reach of his arrivall, where like a moule he is ready to run his head into any hole to hide him, fearing the very sent of a man; he makes love commonly with his purse, and brags most of his maiden-head; he will not marry but into a quiet family, and not too faire a wife to avoid quarrells; if his wife frowne upon him, he sighs, and if she give him an unkinde word, he weeps: he loves not the horne of a Bull, nor the pawes of a Bear; if he chance to be rich, he is afraid of theeves; if he be poore, he will be slave to a beggar. In summe, he is the shame of man-hood, the disgrace of Nature, the scorne of Reason, and the hate of Honour.

27 *A Bawd of the blacke Guard*

[S] a kind of woman-beast, who having lost the honour of her virginity in her youth, meanes to goe to hell in her age: she is dangerous among yong people, for feare of the infection of the falling sickness: and not to teach children to spell, lest she learne them too soon to put toge her: she is partly a Chyrurgion, but most for the allaying of swelling in the lower parts, and hath commonly a charme to conjure the Divell into hell. She greeves at nothing so much, then at disability to sin, and is never so merry, as when she is perswaded to be yong: she feares nothing more then the Cart, and cares for nothing but ease, and loves a cup of sacke, and a pot of ale, almost as well as the hope of her salvation. Shee is much troubled with sore eyes and ill teeth, with sitting up late, and feeding upon sweet things. She is well verst in the black Art, to accommodate them of the black Guard: a weefel-look't gossip she is in all places, where her mirth is a bawdy tale; and a matrone in an Hospitall to see yong Wenches well set to worke. In summe, she is the loathsomnesse of nature, the hate of vertue, the spoile of wealth, and the ruine of maiden-heads.

28 *A malignant knave a hatcher of plots*

[S] the scumme of wit, and the scorne of reason, the hate of wisdom, and the dishonour of humanity: he is the danger of society, and the hurt

hurt of amity, the infection of youth, and the corruption of age: he
 is a traytor to affiance, and an abuse to imployment, and a ruse of vil-
 lany in a plot of mischief: he hath a Cats eye, and a Beares paw, a
 Syrens tongue, and a Serpents sting: his words are lies, his oaths
 perjuries, studies, subtilties, and his practices villanies: his wealth is
 his wit, his honour is his wealth: his glory is his gaine, and his
 God is his gold: he is no mans friend, and his owne enemy: cursed
 on earth, and banished from heaven: he was begotten ungraciously,
 borne untimely, lives dishonestly, and dies in a halter, or worse,
 shamefully. His heart is a puddle of poyson, his tongue a sting of
 iniquity, his brayne a distiller of deceit, and his conscience a com-
 passe of hell. In summe, hee is a deg in disposition, therefore not
 worthy to live among men; a fox in wit, a wolfe in his prey, and a
 Diuel in his pride.

FINIS.